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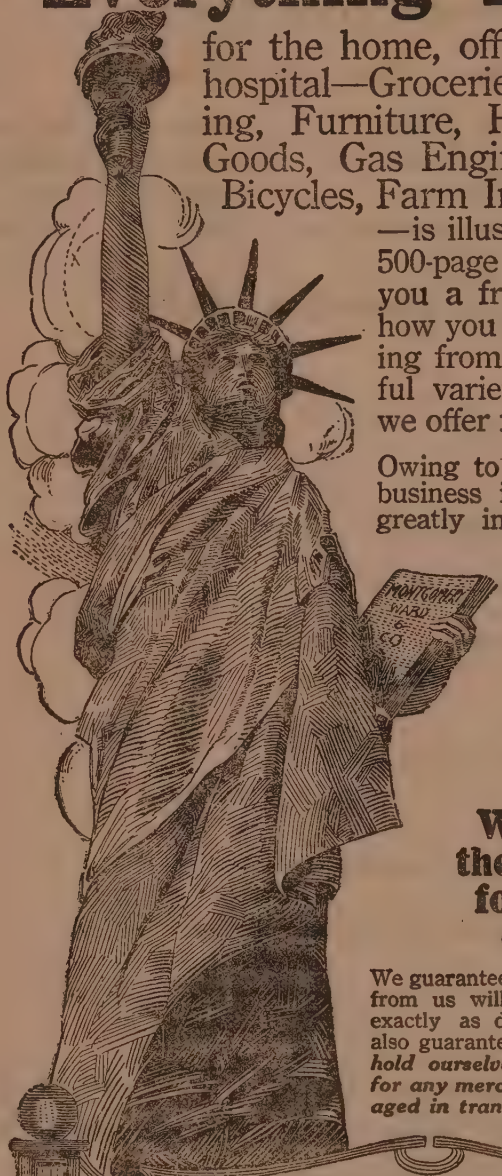

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VOL. XV. DECEMBER 1919 No. 12

Editorial,—A Christmas Meditation.

"His Name Shall be Called Wonderful!"

"WHAT'S in a name?" There may be much, more than much or even everything! To a baby is given a usual name, which is all very well, but if in later life the person is transformed through a tremendous experience another name becomes necessary. The name Jacob, meaning supplanter, was changed by the wrestler Angel at Peniel (which before was called Jabbok) to Israel,—"Thy name shall no more be called Jacob but Israel; for as a prince hast thou power with God and with men and hast prevailed." Likewise Simon's name, after his great confession of the real character of Jesus of Nazareth, was changed to Peter, the Rock. A soul born from above is baptized into the name of the Triune God, while Earth's Overcomer is to be sealed in the heavens by the Master who promises "I will write upon him my new name."

"HIS NAME shall be called wonderful!" Here, "Wonderful" is inclusive, infolding every splendour that can be attributed to Jesus Christ. As Love is properly first named of the fruits of the Spirit because it is the source of the others that succeed it, so "wonderful" is the white ray of the glorious spectrum which it prefaces! Listen,—"His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace!" Unaided human vision discerns no beauty in Him that we should desire Him, but when later transactions of Time shall unveil eternal purposes, every tongue shall confess that He is and ever has been Wonderful!

FIRST, He is Wonderful as *Counsellor*. Wisdom speaks in the book of Proverbs,—"The Lord possessed me in the beginning of His way—I was set up from everlasting, from the beginning or ever the Earth was!" When chaos and old night were regnant, and darkness was on the face of the deep and, excepting God, there was only nothing; there in the secret place of the conception of eternal purposes, the Wonderful Counsellor helped determine that Night should give place to Morning, nothing to something and that Time should be born. That a universe, embracing matter, mind and spirit, should be evolved through which, to creatures in His own image, God should reveal Himself in Creation, Providence and Redemption!

SECOND, Jesus Christ was Wonderful as *The mighty God*. Omnipotence is most decisively attested by causing something to exist from nothing. "Creation" is the word. Jesus the Christ created not something, merely, but everything! "For by Him were all things created that are in heaven and that are in earth, whether visible or invisible—He is before all things

and by Him all things consist!" The climax of creation in Earth was man, made in the image of the Infinite, a filial child sympathetic, loving and good. "Man fell from this estate wherein he was created by sinning against God;" fell to a depth beyond human recovery. The problem now presented was Redemption! Not creation, the bringing of something from nothing, but *re*-creation, which brings something better and more noble from *less* than nothing! For such an achievment wisdom and power could not suffice unless supplemented by love! Hence—

THIRDLY, the Wonderful Name spells *Everlasting Father* Whose name is Love. "Like as a father pitieth his children" and "As one whom his mother comforteth" so will I pity and comfort you. To what extent? Parents strive for their children with *utmost* endeavor; so does the All-Father. Parents succor their off-spring in the *best* way they can discover; so, likewise does God, Who does not pull us up from above nor lift us from beneath but welcomes our very nature to His own, creating it anew in Christ Jesus. He thus became the God-Man through faith in Whom we become "partakers of the divine nature" and so are redeemed.

CHRISTMAS is the eloquent annual reminder that "God so loved the World that" the "Wonderful Counsellor, the Mighty God, The ever-lasting Father," humbled Himself to be born of a virgin, as a human baby, in a strange, distant city which could afford him no better accommodation that a stable, where

"His cradle was a manger,
And His softest bed was hay,"

and into a world whose Kaiser was against him, and whose henchman, Herod, actually arranged for the child's murder as soon as he was born. Egypt served as an asylum, Nazareth as a shelter and Palestine as an arena for the hounding unto death of the Lord of Life; and all for us who were, and because we were, His enemies. It was *impossible* that such a one should be holden by death, and so on the third day, as He had said, He rose from the dead, ascended into heaven and shed forth His Spirit that so He might become the World's Redeemer. To keep the World saved the Lord Jesus Christ is manifested.

FOURTHLY, as the Wonderful *Prince of Peace!* Never was the World more in need of peace than now. The urgent summons of this Christmastide is for the uplift, in self-forgotting abandon, of the *adult* Son of Man Who is also the Son of God! Only so can real Christians come vitally together and only so can the wounded World see HIM and be attracted to His wounded feet and hands for healing and for lasting peace. "For unto us a Child is born, unto us a Son is given and the government shall be upon His shoulder, and His Name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end."

THE ARMISTICE signed more than a year ago simply shifted the battlefield from Flanders to everywhere; but today the weapons of our warfare are not carnal for they consist of justice and righteousness, of mercy and truth and love. Our generalissimo is no longer Foch but Another before Whom Foch kneels and worships, accounting himself unworthy to unloose his Successor's shoe-latchet. This Successor is the babe that was born in Bethlehem nineteen hundred years ago, but a babe and a child no longer, though He embodies forever the distinctive features of both. "For the child grew" and waxed strong in spirit, filled with wisdom and the grace of God was upon him;" grace sufficient to heal the hurt of the world through the Great Physician. His Old Testament call is "Look unto Me and be ye saved, all ye ends of the earth:" His New Testament call is "Come unto me Me all ye that labor and are heavy laden and I will give you rest!" But to "look unto" and to "come unto" this Prince of Peace the world must see Him, and in order to see Him He must be "lifted up!"

Address of the Fraternal Delegate

from the Conference of Federated Missions in Japan.

By Arthur D. Berry.

I realize perfectly, Mr. Chairman, that this is a very difficult year for a fraternal delegate to to come Korea from Japan. There are two courses open to me. I can make a conventional speech of greeting and ignore the things that took place here in Korea last spring. Or I can be frank and talk about nothing else but those things that took place here last spring. I prefer to do the latter. When you think of Japan now you think only of the troubles of this year through which you have passed. So why should I not talk about the thing with which Japan is identified in your minds at this time? We have freedom of speech here in your Council and I was told that I might have perfect freedom of speech.

When I began to pray this afternoon about my speech before you tonight the first words that came to my lips were these: "Lord, help me to speak the truth in love." That was prayer enough. That is just the thing I want to do tonight; to speak the truth in love.

The first thing I want to say is that we missionaries in Japan know what took place here in Korea last spring. We know all that went on here as well as anyone could know it who was not here himself. The Japanese people did not know it, but we missionaries did. We had various ways of knowing it. The "Japan Advertiser," as you know, printed a good deal. Then there were men like Bishop Welch and Dr. Thwing, and some of your missionaries and some of our own missionaries, constantly coming from Korea to Japan and they told us all the things that happened here in detail. Then we sent our delegation, Mr. Bowles, to represent our Federated Missions and Mr. Ishizaka to represent the Japanese Federated Churches, and Mr. Kawakami, and they made a thorough investigation all through Korea and came back and reported to us. And so, although the Japanese people did not know what was taking place here in Korea, we missionaries did know.

Based upon that very thorough knowledge of what took place here in Korea last spring I want to bring you three messages from Japan. The first is a message of *holy indignation.*

There is place in the Christian religion for that which is not altogether love. Indeed, if I were to speak as the theologian that your Chairman introduced me as tonight, I would say that there is no such thing as plain love alone in the Christian religion. It is all holy love. And in holy love there is a quick and great capacity for indignation and wrath. I want to tell you that when we missionaries knew the things that were done here in Korea by the agents of the Japanese government last spring our hearts were aflame with indignation and horror and anger.

We could not believe that the things we heard were true at first. I did not believe them myself. In the words of the Statement of the Conference of Federated Missions in Japan, "We found it exceedingly difficult to believe that the stories of inhuman cruelties and outrages, committed upon the people of Korea by agents of the Japanese government in the suppression of the recent uprising, could be true when those stories first came to our ears. We were inexpressibly shocked and and amazed." But we were forced to believe them to be true.

When one other man and I were preparing the first draft of that Statement I wished to use the term "barbarous" to describe the things the agents of the Japanese government did here in Korea. But the other man

objected to that term and said that it would be too offensive. After we had argued over it for a while I asked him what words he would use, and he suggested the words that are in the Statement, "inhuman cruelties and outrages." I thought that was a pretty good compromise and so I agreed to it. But to my own mind "barbarous" is still the word that best describes the things that were done. Tonight, as fraternal delegate from Japan, I do not come to palliate those barbarous brutalities. I do not come to excuse them or to make any apology for them. I bring from the missionaries in Japan indignation to match your indignation. I bring horror to match your horror. I bring anger and wrath to match your anger and wrath over the things that were done here in Korea last spring by the agents of the Japanese government.

But there is something else which I must bring, something which you do not have to feel. And this is the hardest duty I have to do tonight. I bring you shame. We missionaries in Japan are a part of Japan. We have identified ourselves with Japan for life. Japan will some day make her own confession of shame. But tonight, as a Japanese missionary, I make vicarious confession for her. We in Japan stand this year in shame before the whole world because of the disgrace brought upon Japan by her agents here in Korea last spring.

The second message which I bring you from Japan is a message of *sympathy*. We have been in profound sympathy with you all along. We have been in grief with you as you have seen your Christian work of years stopped and as you have seen your students, your boys, and girls, and your Korean brothers and sisters brutally tortured. You have not only had our sympathy but you have gained our admiration also for the way you have carried yourselves through this troubled year. Of course there probably have been exceptions. Among so many missionaries there have been some, especially among those at home in America, who have not been so sane and so balanced and who have done much harm by their unwisdom. But the great mass of you have been sane and wise and Christian through it all. I am afraid that I would not have been so sane and strong. I am afraid that if I had been a missionary here in Korea last spring I would have turned into a Red Indian and gone around with a tomahawk.

This message of sympathy I bring not only to you missionaries but also to the Korean Christians. Their pitiful sufferings have touched our hearts deeply. Believe me that the words in our Statement are genuine when we say, "we wish to give a clear and public expression to our unmingled sympathy with those Korean people to whom the recent troubles have brought cruel and unmerited suffering."

These two messages of indignation and sympathy I bring you tonight from both the missionaries in Japan and from the Japanese Christians. This is a very important statement and it is a true one. As I said at first the Japanese people did not know what took place here in Korea last spring as we missionaries did. But I want to bear personal witness to the fact that when we told them the things that were done here in Korea they were as quickly and keenly responsive to them as we missionaries were. They were as indignant as we were indignant. And they were as sympathetic as we missionaries were sympathetic.

As an illustration of this I want to tell you what Mr. Ishizaka did when he came back from Korea to Japan. He and Mr. Bowles and Mr. Kawakami met the executive committee of the federated Mssions and told us in detail what they had found to be true in their investigation over here. When we asked them what we missionaries could do to help in the situation, among other things they said that they themselves would attend to the publicity part. I thought to myself that I would not divest my self of responsibility in the publicity line until I really saw what they would do about it.

The very next Sunday Mr. Ishizaka was an-

nounced to speak on the troubles in Korea in our school church. In making the announcement the pastor told the students that though the missionaries had known what had been going on in Korea, they Japanese had not known, but now they would have a chance to know all about it. Such an announcement was calculated to bring out a crowd and the congregation was a large one. I wondered very much what Mr. Ishizaka would do. He is a rather gentle soul and he had every excuse to gloss things over and speak gently because he was speaking to a congregation made up largely of students, boys and girls. I prayed that the Lord would make him bold. But I do not think that my prayer was needed. He stood up before that large congregation and spoke like a prophet out of the Old Testament. I have never heard a more straightforward and a more forceful and a more sympathetic presentation of a difficult subject in my life. In the first place he told all the reasons for the complaints the Korean people have had against the Japanese government over here. He told about the political and industrial and educational and social and financial discrimination under which the Korean people have suffered. Then he vividly contrasted the way the missionaries treat the Korean people and the way so many of the Japanese treat them. He gave an illustration of walking once with Bishop Harris in Korea and when a Japanese man roughly pushed against a poor Korean woman with a bundle on her head causing her to drop the bundle and lose the money she had in her hand he said that Bishop Harris went quickly to the help of the woman and picked up her bundle and gave her the amount of money she had lost. He said that it was no wonder that the Korean people trusted and loved the missionaries and did not trust and love the Japanese. Then he told about the uprising in Korea in the early spring and the way the government suppressed it. Then he told about the atrocities that took place here. He told the whole story, the whole sad, brutal story. When he told about the burning of the church in which were the bodies of the men who had been shot I listened carefully and he told it from the Korean standpoint and not from the Japanese standpoint. He told about the cruelties practiced upon the prisoners in the jails, upon the men and women and the girls. As he told about the cruel sufferings of the Korean people his voice broke and he could hardly speak. Tears were in his eyes and tears were in the eyes of us who listened. Then he ended with a fine New Testament outburst in regard to the love of God which alone would make forever impossible such things to happen again. No missionary could have presented your case here in Korea with truer Christian indignation and with more genuine Christian sympathy than Mr. Ishizaka did everywhere he spoke in Japan before his own people.

The third message which I bring you from Japan is a message of *hope*. We believe that a new day has dawned for Korea, a day of justice and freedom and autonomy. We believe that a new day of national happiness for the Korean people has begun. All this will not be achieved at once, but all this has begun.

I do not blame you for hesitation in sharing this belief with us. I do not blame you missionaries here in Korea for all with one accord insisting that you hail from the state of Missouri and are waiting "to be shown." I do not blame you and your Korean friends for adopting the famous attitude of the President of the United States of "watchful waiting." I realize that words alone will do nothing. I realize that the fine words of your new Governor-General and the fine words of the Premier of Japan and even the fine words of the Imperial Rescript themselves alone will not bring happiness and will not bring justice and freedom and autonomy to the people of Korea.

But we in Japan feel sure that these fine words are honest and genuine. We feel sure that the new day has dawned for Korea. We have been assured by men who are high in national influence, members of the Privy Council, that the reforms that are to be put forth in

Korea will not be superficial but fundamental reforms, reforms that will cure the complaint at the root. So I bring you a message of hope and I urge you to be hopeful. Missionaries by the very nature of their calling must be optimistic.

Now that I have brought you these three messages from Japan I want to add to three messages a wish from my heart. The wish from the bottom of my heart is this that you knew our Japan!

We missionaries in Japan love Japan. That may seem strange to you, but it is true. With the Japan you have known here in Korea this year I do not wonder that it may seem strange to you to hear me say so. With the Japan you know, I realize that it is psychologically impossible for you to love Japan. But with the Japan we know, it is just as psychologically impossible for us not to love Japan.

I have been in Japan for seventeen years. That is not a very long time but it is long enough to know a country and a people fairly well. Our life and our work in Japan are characterized by three things. The first is the perfect safety of life and property. We are surrounded on all sides by a strong, friendly law which takes care of us and keeps us safe and free from anxiety. I have heard husbands eay that that they would send their wives through any part of any city in Japan at any time of day or night and feel no anxiety. In Tokyo we send our little American children alone to school to ride in those crowded jammed street cars all the way across the city and we are not afraid to send our little children alone that way because it is Japan. The second characteristic of our life and work in Japan is freedom. We are not hampered at all in our Christian worship and Christian work. We have all the freedom we want to serve our God ourselves and to preach our gospel in every way we wish. The religious freedom guaranteed in the constitution of the Japanese Empire is a living fact in our life and work. The third characteristic of Japan to us is courtesy. Our whole intercourse with the people of Japan is marked with a friendly courtesy that steals our hearts. Perhaps you have read in the "Japan Advertiser" this summer the letters written by foreigners telling about the roughness and rudeness and studied insults which foreigners meet with in Japanese trains. Those letters are blank mysteries to us missionaries. We never meet with such treatment on trains or anywhere else. Those letters make me feel that in some strange way we missionaries must be the favorites of the Japanese people! I can only bear personal testimony to the fact that my seventeen years in Japan have been filled with the charm of an unfailing friendly courtesy on the part of the people of Japan.

Is it any wonder that we love Japan? Is it any wonder that when we go back to our own home country still we never can get away from the charm of Japan? When I am back in America, my own dear country, I cannot stay content there. Across the waves of the sea and around the world I hear Japan a calling me!

But our love for Japan did not make our anger less than yours over the things that were done here in Korea last spring. I think it made our anger worse than yours. It is always so with any love. It is that which makes the wrath of God so terrible. We would not fear the wrath of God if it were not for the fact that He loves us. You all remember back in your childhood that this was true with your mother's love. Nothing was so hard to bear as the anger of our mothers. Will I ever forget one day when my mother was rightfully angry at me. It was outdoors and the sun was bright and the sky was blue. But in an instant the whole bright day was changed to gloom and the blue sky lowered at me. You remember those hot scorching lines of Whittier when he wrote his poem against Massachusetts when that great free state, the state he loved more than he did his country, sent the runaway slaves back to bondage. So I think our love for Japan made our anger worse than yours when the agents of the Jap-

anese government here in Korea did the unpardonable things they did last spring.

I know you cannot love Japan as we do. As yet you cannot, anyhow. But I hope you will believe the things we say about Japan are true. The things we say in the Statement on the positive side are genuine. "Knowing Japan as we do at first hand, and having enjoyed for many years under Japanese law the blessings of justice and freedom and the fullest protection of life and property.—" "If the methods of administration were divested of that harshness and cruelty which are so strangely at variance with the high and enlightened principles according to which Japan proper is now governed and with that kindheartedness in which Japan as a people abounds." "We are moved by genuine respect and affection we have for Japan." These I assure you, are not mere words that were put into the Statement to soften it or for camouflage. They are a genuine expression of our thought and feeling about Japan. A prominent missionary from China was in my home this summer and I showed him this Statement of the Federated Missions on the troubles in Korea. He wanted a copy of it that he might take back to China with him. I told him he could have a copy on one condition and that was that he would tell the missionaries in China that we meant the positive things we say in that Statement about Japan just as much as we meant the severe criticisms. He seemed amazed and he said, "Do you really mean those things as true? Do you foreigners have any justice in Japan!" I sincerely hope that none of you missionaries in Korea will have that attitude toward the expression of our belief in Japan and our affection for Japan.

And now in conclusion will you pardon me if I try to give you two pieces of advice? I know that it is a very delicate thing for a missionary to come from one country to another to give advice. But I assure you that this advice is for myself as well as for you.

The first piece of advice is that we should always discriminate in our criticisms. You should not stop your criticisms. It is a part of our duty as missionaries to criticise. But there should always be clear discrimination in our criticism. Let me give some illustrations. We should discriminate between the militaristic party—that militaristic gang which brought disgrace upon Japan with its stupid acts here in Korea last spring—and that far more wide-spread democratic liberal non-militaristic element in Japan. We should never assume that the militaristic party is Japan. We missionaries in Japan will join heartily with you in criticising and in hating Japanese militarism, especially the Prussian variety which you had here in Korea this year. In our theological school we had a dear old respected and beautifully loved professor whom we used to call Uncle Sammy. Frequently Uncle Sammy would say to us with a broad free sweep of his arm and with a determined voice, "Brethren, I sit up nights to hate that doctrine"! I will not say here to-night just which doctrine that was. I am fearful if I did that the majority of you Korea missionaries might think our Uncle Sammy was sacrilegious. Some of his friends would remonstrate with him and say, "Why do you get so wrought up and lambaste that doctrine so much? Don't you know that old doctrine is dead?" Then Uncle Sammy would reply, "I do it because I believe in the doctrine of punishment after death!" We missionaries in Japan will sit up nights with you to hate Japanese militarism and Japanese Prussianism. And if any are so optimistic as to declare that Japanese militarism is dead, than we will join with you in the practice of the doctrine of punishment after death.

Another discrimination we must always make is between that notorious dishonesty which is so sadly common among a certain class of Japanese business men in foreign trade and the wonderfully fine honesty which we who live in Japan meet with all the time in our dealing with Japanese people. That same missionary from China who was at my home

this summer slept at night in the house of one of our families which had gone away for the summer. He came the next morning to breakfast and said, "I shall have to admit that the Japanese are more honest than the Chinese." That was something for a Chinese missionary to admit! He went on to say that no one in China would dare go away and leave a house as open as that house was in which he had stayed all night. Still another discrimination we must make is between those swashbuckling hoodlum, self-assertive specimens of Japanese you meet with so often over here in Korea and elsewhere on the continent and the real Japanese people at home. I came over to Korea the first time fourteen years ago during the Russian war. I saw then Japanese men kicking Koreans about and behaving in general in a rough, impolite, aggressive way. They even attempted to pull me about until I spoke to them in their own language, when I confess they seemed to change in an instant back to their old true Japanese manner. Criticise and hammer at these rough specimens of Japanese all you wish to, but do not ever think that they are the real Japanese people we know in Japan. There ain't no such animal as that in Japan. If there are I in my seventeen years of life in Japan have never found them.

Why should we discriminate in these and in other ways in our criticisms? In the first place because these discriminations must always stick very close to the truth in our criticisms. The second reason why we should always discriminate is because we are missionaries and we are trying to *get somewhere* in our criticisms. If we are simply trying to express our anger or vent our spite then it may not be so necessary to discriminate. But if we are honestly trying to accomplish something with our criticisms then discrimination is absolutely necessary.

We are all, you missionaries here in Korea and we missionaries in Japan, a part of the Japanese Empire. We want to make the Japanese Empire democratic and free and righteously just. As I have said before there is an autocratic militaristic part and a non-militaristic democratic element in Japan. We can deepen the cleavage between the two by our constant discrimination in our criticism. Many Japanese are not conscious of the cleavage even though they themselves are democratic and liberal at heart. We can deepen that cleavage in Japanese consciousness by our discrimination in criticisms. And in all other directions too we can deepen the cleavage between that which is bad and that which is good in Japanese life by constant discrimination in criticism. In many cases we can make a cleavage clear and sharp where it has been unconscious before. But wholesale undiscriminating criticism only blurs distinctions and never reaches any ethical end.

So never criticise Japan. Never criticise the Japanese people. You cannot indict a whole nation, as Burke said, and you cannot criticise a whole people. It is so easy for us foreigners living here in the Orient to say "the Japanese" are or do this and that, or "the Koreans" are or do this and that. Most of such generalized criticisms are silly and meaningless and they of course accomplish nothing. Let us be exact and definite aud discriminating in all our criticism. Shotguns that scatter shot over the landscape are not the guns that we missionaries should make much use of. But if with a rifle you put a place of lead into the head of a definite man or into the heads of a definite groups of men and do it again and again your criticism will be apt to make itself felt.

The second piece of advice I would venture to offer is in regard to the direction of your agitation for Korean reforms. I feel very strongly that you missionaries here in Korea have a big duty to do in agitation for Korean reform. You should never let up on that agitation until the Korean people have justice and freedom and that national happiness that every people have a right to have. I do not think that they can have independence, but everything short of independence they ought to have. And you should not rest in your agitation until they have those great free things

they want. But my advice is this, that you should make your agitation here in the Japanese Empire. America is not the right field for your agitation. The foreign consuls are not the friends to rely upon. Cut out all your agitation in America and cut out all your reliance upon foreign consuls. Remember that Japan is a proud, independent, self-respecting nation, on an equal world footing with America and England. We in America would not welcome any agitation for reform from another country.

The first thing, it seems to me, to do is to take the statements of the new government here in Korea at their face value and then hold the new government to the accomplishment of the things they say. This morning after the representatives of the new government had made their speeches before your council I heard a voice behind me say, "Oh that is hot air." Brethren, that attitude will never get us anywhere. Take, I say, the statements of the new government at their face value and then in the most friendly and optimistic but in the more persistent and determined way hold the new government to all the things they say.

The other things to do is to make known to the Japanese people the needs and desires and ambitions of Korea. This is the really big thing for us to do. I believe with all my heart in the Japanese people. I believe that they are coming to their own in a true Japanese democracy. I believe that at heart the Japanese people are just and generous and kind. I believe that if you can break through and make known to the Japanse people the wants and desires and ambitions of Korea, Korea's day of happiness will come. This is not my own private opinion. I have heard men who are representative of the Japanese people tell Korean students that if they will stop fighting the government and tell the Japanese the things they want they will get all the things they want. That is a big thing to say but I believe it to be true. Such is my belief in the Japanese people.

Mr. Chairman, I have tried tonight to speak the truth to you in love. If you do not care for the advice I have been so venturesome to give you may forget that part of my speech. But please rember the three messages I brought you from Japan, the messages of indignation and sympathy and hope.

Fraternal Delegate's Address

before the Federal Council of Missions in Korea.

By W. R. Foote.

Mr. Chairman, Ladies and Gentlemen:

As Fraternal Delegate from this Body to the Conference of Federated Missions in Japan, I have pleasure in presenting to you the following report.

The Conference convened at Karuizawa, August 3—7, and marked the Sixtieth Anniversary of Modern Missions in Japan. Dr. Axling, in his opening address as Chairman, said, that only a short time ago, a young missionary had remarked to him, that as far as Japan was concerned, the thrill of pioneer days in mission enterprise was a thing of the past. In reply to this he pointed out, tha there are yet masses of people, for whose spiritual enlightenment no one thus far had devoted his life. He mentioned three inviting fields where the need is great and the opportunity unique. These are almost untouched areas still awaiting the pioneer apostle. First is Rural Japan with its dense population; then the 1,300,000 of the Eta class; and lastly the large slum districts of the leading cities festering with degrading tendencies.

The President in closing a most instructive address remarked that he had recently been

speaking night after night to crowded audiences, both in north and south Japan, and was fully convinced that the heart of Japan is yearning for Christ.

Miss Macdonald, the only lady speaker on the programme, read a paper on Evangelism among the classes. She made an earnest pleae, that the Conference might take into serious consideration the pitiful condition of certain classes of women and children who live in bondage and crime, yet know it not. She drew a graphic picture of the 65,000 child criminals in the cities of Japan, and to illustrate their mental and moral aberration, told vividly a pathetic story of a recent visit to a prison in company with the mother, to meet a young lad who had murdered a girl. The history of this case, which is but typical of a class, gave one who is only an occasional visitor to Japan a new insight into the moral abandon of these juvenile delinquents. Of the large number serving sentence there is only accommodation for 7,000 in the industrial homes.

Passing to the women, she spoke of three classes at present beyond the influence of the Gospel. First of the prostitutes, of whom 49,000 are registered annually; next of the geisha, 55,000 in number, who play such an important part in the financial circles of the capital and in many cases share the confidence that a true Christian would reserve solely for his home and family. To one of these two classes belongs one out of every 15 girls in the empire, between the ages of 17 and 25, then of the 850,000 factory girls who are surrounded by sanitary and moral conditions exceedingly bad, 80,000 of these workers return home each year because of illness. One great obstacle to reaching them with the transforming Word is that their working hours are so long and fatiguing that they "have not time to be Christians."

There was no survey presented of the size and influence of the Christian community, so that one could gain an idea of the place the Church fills in the life of the nation. I suppose the conference would refer one to the "Christian Movement" for this information.

The educational situation was presented in two papers. The Woman's Christian College came in for considerable praise, but girls' schools were the object of mild criticism. Too many of the girl graduates are unfitted for the duties of life, and without a protest are often wedded to husbands physically and morally unfit. The Government, through the new educational Ordinance, still leaves one half of the higher educational work of the nation—that for young women—to missionary and privatee nterprise. "Of the 44,000,000 yen to be devoted to establishing new higher schools not one sen, apparently, is to be used for educating young women."

Nearly all, if not all, the Principals of all grades of mission schools are Japanese. The proportion of contributions for educational purposes by the Japanese Church is probably higher than in Korea. The annual budget for a certain school is Yen 190,000. Seventy thousand of this is a grant by the F. M. Board and the balance, Yen 120,000 is secured from Japanese sources. One report mentioned that in the enlargement of the College buildings, of the total expense of Yen 500,000 incurred, the Japanese furnished 362,000 yen. Mr. Watanabe, a member of Nihon Kirisuto Kyokwai, has offered a generous gift of 50,000 yen to the Tokyo Imperial University that a course may be given in Christian Philosophy. Missions may in the future experience difficulty in opening new institutions of the High School (Koto Gakko) grade, as the New Educational Ordinance requires, that such a school must not only have suitable grounds, buildings, general equipment, and a qualified faculty, but an endowment of at least 500,000 yen. "These capital funds shall be in cash, or in national loan bonds, or any such bonds as are approved by the Minister of Education. These shall be deposited." An assured annual grant by a F. M. Board cannot be substituted as an equivalent.

In Japan there seems to be little desire for

organic Church union. One man said that three years ago, to advance union, his mission moved their theological staff and students to Tokyo. In this union seminary their students dwindled from 30 to 3. He was then going back, to quote his own expression, "to begin business anew at the old stand." Last year thirty "well known missionaries" representing the opinion of Japan expressed their minds on this subject; the following may be taken as an average statement: "There is certainly a desire for a greater degree of organic union, but how far that desire can be attained I cannot conjecture: perhaps the smaller denominations could be united into larger ones, and yet some four or five denominations will surely remain as they are. I *cannot* think, or see, or desire (in a sober sense) that one national Church can be created out of the union of all the Protestant Churches in Japan." Not a single correspondent expresses any hope of its realization on any large scale. "For better or for worse, no proposal of that kind presented today would have the ghost of a chance of being accepted by the majority of Christians in Japan—missionaries, Japanese pastors, or laymen."

There was no question that created as much interest as the Korean situation. Twice it was put on the programme for a certain hour; twice the building was well filled to hear Dr. Schofield's statement and the discussion; and twice it was deferred. When it finally did come up the Conference said, that it was forced to believe that the stories of inhuman cruelty and outrages committed upon the people of Korea by the agents of the Japanese Government were true. The pith of the deliverance was in the following paragraph. "We wish to give clear and public expression to our unmingled sympathy with those Korean people to whom recent troubles have brought cruel and unmerited suffering. And we wish to give our moral support to any steps looking to a real and permanent bettering of conditions in Korea. We cannot refrain, first, from expressing our earnest desire that the official administration in that country may become more just and humane; secondly, that the Korean people may be permitted to exercise, without annoyance or vexation, or the haunting presence of spies and police, that liberty of faith and worship which is the very substance of human life and progress; and thirdly, that the Koreans may be given facilities to enjoy, to the fullest degree and without discrimination, the advantages of a modern education."

Mr. Chairman, these are some of the things touched upon by the Conference which are of importance to all interested in the progress of the Kingdom of God in the Far East. In closing I desire to express my thanks to this Council for the privilege of attending the Japanese Conference, and for the honour of being your representative.

How We Spend Christmas in Pyengyang.

By Nellie C. Holdcroft.

Our Christmas celebration usually begins Christmas Eve with a community tree and program by the children, followed by a very simple supper sometimes served cafetaria style held at the home of one of the missionaries. Christmas morning in many homes the families of the servants are invited in for morning worship and each child is given a bag of cakes or candy and some small gift. Then at half-past ten there is a Christmas program given in each church. The program is the is the same in each place as those who take part are all taught and drilled together. The program varies from year to year. Sometimes they give a simple cantata, sometimes they have songs and recitations. It doesn't matter much what the program is in a large church, for there is such a crowd of children and

adults that no-one can hear what they say. Last year little bags of cakes were given to each child as they came in, and many of the children, especially those near the back, were so busy with those that they scarcely looked at the platform. During the singing they are usually more quiet and they especially enjoy drills and motion songs. The churches are always prettily decorated with evergreens and paper flowers. Last year a huge bunch of paper flowers formed the chief feature of the stage decorations, and after the service these were pulled out and one given to each child. Such a scramble as there was to get them! In the evening the young men gave a program of music and scenes from Pilgrim's Progress. Sometimes a song service for the children closes the day. However it may be spent the spirit of joy and good-will seems to be in the air and the Birthday of the King of Kings is known and celebrated by many who do not understand its real meaning.

The Multiplied Christmas Tree.

A True Christmas Story.

ALICE R. APPENZELLER.

I am the spirit of a spruce tree whose life on the pleasant earth ended last Christmas time. Everybody said I was a beautiful tree, with my tall straight trunk and trim branches, and as the American children sometimes came to picnic on the hillside near Seoul, which was my home, they used to say, "What a *lovely* Christmas tree this one would make!" and I wondered what that meant. So one snowy morning a man came with an axe and cut me down-oh, how it hurt!—and I thought that was the end of me. But instead of being burnt or cut up, I was carried on a cart right inside the great East Gate of Seoul, up the hill inside the city wall to the East Gate M. E. church. There, with all the puffs, pulls and funny noises that Koreans make, they set me up right in the middle of the church. I remember how the pretty American kindergarterner exclaimed with joy when she saw that my tip just touched the gable. Then she and the sweet Korean kindergarten normal students, and the dear little kindergarten children in their bright dresses came and put all sorts of stuff on me; they festooned me with gay paper chains, cards and baskets that they had made; they hung bright apples and gilded nuts on me, and glistening tinsel and silver stars. I never thoght I'd be gayer than the maples in the forest, but I was!

The missionary said she was worried because there weren't any dolls for the kiddies; the usual Christmas boxes hadn't come from America, and there was nothing to give the children but—what do you think?—*calico cats!* Now, Korean children don't have nice, tame soft kitties like those in America—the ones here are wild, scratchy, bity things, and the Korean child thinks of running away, or of throwing something at one every time he sees a cat. Well my lady had nothing else, so she thought she'd try to teach the little Koreans to love cats, so she put a whole pile of them at my feet.

Oh, it was fun! I just shook my arms and clapped my needles all I could, every time the door opened and let the North Wind get in to say a word to me. Pretty soon all the children came trooping in, with their mothers and grandmothers, and all the babies, each tied to the back of some older person, and the wee tots; the nurses and doctors from the hospital close by were there, too; the pastor and Sunday School teachers—about seventy-five people, that Thursday morning before Christmas. Then came the little service, the drills and songs, the prayers and the dear Christmas story of the little Christ Child who came long ago to make the little children of all the world happy and good. At the very end my

lady gave each of the little girls a cat. Oh how sober the little faces were as they looked at them! They were too polite to refuse them, all but one poor little mite, who dropped the cat and ran to her mother. I don't know where those cats are now, whether the children have learned to love them; but I hope that no other tree will *ever* be denied the pleasure of seeing the little Korean girls get the doll-babies they love. The little boys had books, and the tiniest children little paper baskets, and one of the mothers sent oranges and candy for each child. So everybody went home happy, in spite of the cats!

After this they carried me way off three miles across the city to the chapel of the great girls' school, Ewha Haktang, or Pear Blossom School. Here I had to be cut off, because I was too tall, and again they put me in the middle of the big room, trimmed me even more gaily than before, and made a big circle around me, with the smallest kindergarten chairs first. Oh, so many people came, for this time I was to be the tree for two kindergartens together, the Chongno and Ewha ones, with sixty-eight children. More grandmothers, fathers, aunties and babies than before came, and some of the big school girls and lots of "foreign" children and thir parents were there. It was the same happy time; at the end the children all played going to sleep, and when one of them crowed so much like a real rooster that I nearly jumped, only I remembered just soon enough not to bump my head, they all woke up and saw—*cats*. They stood it pretty well, though, because there were some pretty things at each place, gay paper chains, cards, and a brown paper bag of goodies.

I didn't know that by being cut down I was going to have such a big part in so many Christmases. Next I was taken to the church near by, and put on one side of the platform, while one of my cousins was opposite me, and all about us were little trees and pine branches, so that it seemed quite like being in the woods again. Sometimes out there on the hillside I've thought I heard the Christmas angels, singing, but here in the church I know I heard them, too! What could be more like them than sixty young girls all in white, singing the processional "Joy to the World?" As they sang the wonderful story, and the great organ pealed forth, or echoed in sweetest tones, all the people were hushed, and their hearts worshipped the little King in the manger. I could tell it all from their faces. I heard that after that some of those girls were asked to sing at evangelistic services and that many were touched by the beautiful stories that they told in song. No wonder It was so, when these girls never sing without first asking God's Spirit to speak through their songs.

The next morning, when they pulled me up the school hill again, I was getting pretty tired and worn out. I tried not to mind when they chopped me off some more, this time to make me fit into the parlor of the part of the school where the missionaries live. They went at me with a will, trimmed me again with some shiny things, and used my lower branches, the ones that had been cut off, to decorate the room. Then I saw them making big things they called pies, washtubs filled with packages with long strings on them, and covered with white paper. When it was all ready, the school girls came in, big and little, about two hundred of them, till the rooms were packed. First the girls gave a program; part of it was a clever little play. Here was a country post-mistress handing out Xmas mail, and all sorts of people were coming to her for it, and saying all sorts of things. One woman went away scowling because she didn't like the armful of packages that she got. But the happiest one of all was a girl who got nothing but a post-card saying that her sick mother was better. "That's the best Xmas present of all" she cried, and I liked that and laughed with the girls. It was fun to see them pull the strings of the pies, and they showed true Christmas spirit when they opened the disappointing packages, many of which had nothing but a tablet, pencil and hanky in it. You see, the Christmas gifts from America

had been the great event of other years; but they know about the war, and how many people all over the world could have no Christmas at all, so they were happy with what they had, and all went away with a smiling "Thank YOU" to their teachers.

The next day was Christmas Eve, and such a bustle as there was in that missionary home! In the evening the teachers had a family dinner, because Christmas Day would be too busy to have it, they said, and afterwards they sat by me around the fire and read "Christmas Carol," and sang the carols, too, that all Christians love. Then they went to their rooms and came back with their stockings, which they hung on or near me. I saw Santa Claus I don't know *how* many times come stealing into the room and fill those stockings till they bulged and I fairly groaned with my load. I could hardly wait till morning, but I knew when it had come, by the angels' song. It was four o'clock, and the girls sang all around the compound and at some of their friends' houses the sweet carols of joy. Later I heard the missionaries having a jolly breakfast, and they seemed to take a long time to it. When they did come in to see me and their stockings, what a babel of "Thank you's," and "Oh, isn't this lovely?" and "How did you know what I wanted?" there was! They had hidden each others' home packages, and such joy as it was to see these American women bringing Christmas into this land so far from their homes! Then, after a while, I heard them tell of the poor people whom the girls' thank-offering mite boxes had fed that day: about thirty needy families that got rice enough for a good dinner, wood to cook it with, some pretty tracts and cards, and some of them received warm clothes that the girls had made. Wasn't it a beautiful thing for them to do, for they are nearly all poor girls themselves?

Then it was time to go to the church service and after that I had to be loaded again for the servants' Christmas fun. There are a lot of them to take care of the two hundred people living at Ewha, and they brought their whole families, and their children spoke pieces and sang little songs they had learned. One of the house servants, who had not known how to read very long, was reading the Christmas lesson, when his little girl said right out loud, "My, can't Papa read well!" There was a present for everybody, and some rice to take home, so that everybody should have enough that day.

All day long I heard only kind words and saw only smiling faces. That evening I wasn't taken to the Sunday School entertainment, but when the missionaries came home, tired and happy after the busy day, I was glad when they said for the hundredth time, "What a nice Christmas this has been, and what a *beautiful* tree we've had."

I stayed in the parlor till New Year's Day, when I saw all the guests that came all day long to call—the Korean pastors, teachers, and Bible women, the missionaries, business and consular people; it almost made me hungry to see the good things the hostesses offered them to eat, and I know their faces ached with smiling so long. After that it was time to get back to school work, they said; and when my branches were dry, one evening they had a good time hearing me go crackling and roaring up the chimney. I didn't care, because I have lots of children and grandchildren, and if each of them can *be* as many Christmas trees as I was, and see as much happiness given as I did last Christmas, they won't care if they end in a merry blaze, too!

How the Methodist Episcopal Church observes Christmas in Korea.

By Mattie Wilcox Noble.

Christmas is made, as it should be, the great joy day of the year in all our churches, and from the beginning of our work, Christmas exercises have been held. At first every boy and girl in the Church and Sunday School received a gift from Christmas boxes sent from America, and in addition the churches took collections to help the poor at Christmas time. Soon, however, there were far too many boys and girls to be supplied with gifts from the Christmas boxes and then the churches began to take up larger collections for Christmas, the money being divided; a part went to buy each Sunday School scholar a little bag of nuts and candies, a part for gifts for the poor, and a part for decorations for the church.

The few Christmas boxes still received furnished gifts for the girls in the Mission Schools, and also prizes for the boys and girls in the Sunday Schools. The prizes were awarded for not missing a Sunday School session during the year, for learning the most Bible verses and for leading into the Sunday School the largest number of new pupils.

In many instances it was found that a number of the scholars had not only not missed a Sunday School service, but that they hadn't missed a Sunday morning or evening preaching service or a Wednesday evening prayer-meeting during the whole year. Scores of thousands of Bible verses have been learned by the boys and girls during the year, with these little gifts as incentives. As far as possible a Sunday School picture card on a picture postal card is given on Christmas to each scholar. In most cases the little bag of candy and nuts is the only present the children receive at Christmas and in many cases the only gift received from any source the whole year.

One Christmas two little girls received prizes for having committed to memory the largest number of Bible verses, they having each learned over 5,000 verses during the year. That was in Pyeng Yang during the 2nd year of the first organized Children's Sunday School in Korea. A few years ago a boy in the Seoul District received the 1st prize for bringing 60 new pupils into the Sunday School during the year.

At different times when I have been out in the country calling at the homes of the people some mother with affectionate pride has brought out for my inspection a gift that had been given years before to a son or a daughter of the home as prize for one of the above mentioned reasons, and tears have welled in my eyes as I have felt all that it had meant to them and I wished that the gift had been greater.

The Christmas tree as a decoration always delighted the Korean, and where tinsel ornaments are not available, cotton is strewn over the tree like snow. At first amongst the non-Christian people who came to see the celebration the Christmas tree seemed to them to be connected with Spirit worship, but their mistaken idea was easily corrected, but the Christians easily understood it and enjoyed it. Colored lanterns and other bright colored paper decorations are always in evidence. The people wear their best clothes. The children always have delightful Christmas exercises. A Christmas sermon is always preached either on the preceding Sunday or on Christmas Day. At the Sunday Schools on the Sunday preceding Christmas, a Christmas lesson is supposed to be taught, whether it is prepared by the Committee on Sunday School lessons for the year or not. For many years a Christmas program was gotten by missionaries up for local use in the different Districts, and such is

the case in a number of instances at the present time. The writer formerly for many years composed or translated many such programs. For several years the exercises translated by Miss Mamie Myers have been used in the large churches, and culled selections from them have been used in many of the smaller stations.

Well do I remember the last Christmas when the Christmas sermon was preached to non-Christian people on Christmas night in the First Methodist Episcopal Church, Pyeng Yang. The Christmas exercises by the Sunday School had been held in the morning, as it was known that the crowd would be too great if those exercises were put off till the evening. Evening came, and the crowds were attracted up the hill by the lanterns and the singing until over 2,000 gathered inside the church where only 1,500 could be given even packed seating room, (that was before the great Sunday School building was added), and another thousand crowded around the outside of the Church. They all had to stand and each was pressed against the other trying to hear the preacher, but swaying back and forth with the involuntary motion of the crowd. The commotion became so great that the congregation had to be dismissed.

The Spirit of Christmas is in the air now. Sunday School Superintendents are asking for help in securing good Christmas exercises for this year, when so many of our best Sunday School workers are not with us to carry on the work. We pray God that He will bring the Christmas joy into the heart of His Church in Korea; in the homes, and in the prisons, where sorrow and trouble have reigned so long.

Education in Korea.

As the "K. M. F." is going to the printer, we receive the "*Seoul Press*" of November 18th, containing an interview with Mr. Shibata, Director of the Educational Bureau in the Government-General, on the topic "Radical Reform in Educational System."

The plan of making the Primary School Course for Korean children 6 years instead of 4, so conforming to the standard for Japanese, will meet with general approval. Details of the changes in Secondary Education, which are to be carried into effect from next term, are not given in full, but the purpose expressed in the words:

> "The essence of this reform is to raise the higher common school and the girls' higher common school to the same level at the middle school and the girls' high school in the mother country"

makes it clear that education for Korean boys and girls will be greatly improved.

"A foreign language" (doubtless English) is to be required, and the hours given to it are to be decidedly increased. Also there is a promise of some degree of flexibility in the school system:

> "In higher classes, moreover, sufficient scope for increase or decrease in hours for a particular subject will be allowed in order to facilitate the maintenance of peculiar schools."

> "It will also be allowed to increase or decrease the number of hours for each subject so as to make it suit the needs of the different classes. In short, the Authorities are ready to introduce such a change as will surely meet the exigencies of the times."

We congratulate the Goverment, and Mr. Shibata in particular, on this wise and timely action. These changes are in line with the communication presented to the Governor-General by the Federal Council of Protestant Missions and we trust that the unanimous request of the Council: "That we be allowed to include the teaching of the Bible and religious exercises in the curricula of our church schools" is provided for in the Order soon to be issued.

The Inter-Church World Movement of North America

By M. L. Swinehart.

The Inte-rChurch World Movement of North America is one of the few religious organizations that has been permitted to come into existence, and to arouse the religious world to action, without some opposition from the Protestant Evangelical Churches. From the very beginning the Movement seems to have been of God. Yet, the things for which it stands, the work it proposes to accomplish, and the way in which it shall be done, are not well understood by a large part of the Church membership. Especially is this true of those who live in foreign lands, away from the central scene of action.

It is not the intention of this short article to tell what the Movement is doing or has done—history will record those facts—and those who read will see the sure, guiding hand of God through allthe planning and pioneer work of those who were called to assist in formulating the program for the Movement.

It is rather the aim to call attention to the communications and questionnaires which have been sent out from the various Divisions or Departments to whom the task of making a world-wide survey of the work and its needs has been assigned.

A list of the religious denominations and organizations which have approved the movement and who have agreed to participate in the program outlined by the Executive Committee, shows that a very large percentage of the Protestant Evangelical Churches endorses the plan. This was possible only after the leaders of the Movement had presented to the higher Church Courts of the various denominations just what it was proposed to do.

The difficult task of drafting a platform upon which all cooperating Churches could stand, without sacrificing any doctrinal views or interfering with any program for advance which denominations might have under way, has been accomplished.

The Departments in charge of the World Survey have been organized and the personnel largely appointed. Next, in natural sequence, comes the collecting of data looking to the needs, in terms of both men and money, for all forms of activity that could have a bearing on evangelizing the world. Questionnaires have been sent out to religious organizations; Missions, Bible and Tract Societies, Sunday School Organizations, Leper Missions, etc., asking them to report their requirements to carry out a full program for the years 1920-24 inclusive.

When these questionnaries are returned to the Department Office in New York all data will be tabulated and carefully considered by a Board of Review, whose duty it will be to determine and fix the amounts which should be assigned to any one Mission or Cause. In this way the whole assignment to any given country or territory will be rightly apportioned between the causes reporting from that territory and actually engaged in the work there.

When each country and each cause has been thus considered in its relation to the cooperating orgainzations it becomes a matter of simple addition to determine the amount each parent organization or denomination will be asked to provide that their work may be carried out.

The same plan is followed in arriving at an estimate of the number of new workers to be called to properly direct the work.

It is proposed to have one and perhaps two representatives from each Mission in conference with the Reviewing Committee, to advise in matters pertaining to the just and equitable divisions for any given Field. By thus protecting the claims of each Mission operating in any Field, the rights of the parent organization or denomination are protected.

It is proposed to make the drive for men and money in the spring of 1920. It will be made simultaneously by all denominations. The importance of having all questionnaires and reports in the hands of the proper committee at the earliest possible moment becomes apparent.

After attending a number of the sessions of the Executive Committee in New York, and several of the Divisional Conferences in various parts of the United States, and noting the high spiritual tone prevailing at all such meetings, and after following the very manifest way in which the Movement has been directed by God, one finds no difficulty in agreeing with a religious worker who has referred to this as the greatest forward movement Christianity has experienced since the birth of Christ.

It is proposed that none of the efforts to finance and equip their overseas work, by certain denominations and organizations, shall be affected or disturbed. When the total requirements for any given denominations have been decided upon, and it is found to be in excess of what has already been provided, that denomination will be requested to pledge the difference, in addition to what has already been subscribed.

The program, then, of the Inter-Church World Movement, as it relates to overseas work, will appeal to all missionaries in no uncertain way. It proposes to make possible the cherished hopes of extending the work into all undeveloped sections—it already ahows the greatest forward movement the world has seen along the lines of inter-denominational and union endeavor.

The simultaneous presentation of the needs of others, and a clear statement of the opportunities offered, when made to the Churches of all cooperating denominations by acknowleged leaders in religious thought and activities, combined with the upholding prayers and sympathy of all orthodox brethren of Protestant Christianity, and all conducted on a high plane of devotion, gives promise of accomplishing more, not only for the cause of Christ, but in the encouragement of union effort, than has been witnessed before.

We, in Korea, must not fail in this our opportunity. We read of promises of the needed workers and equipment; of the prayers and interest of the Church for all branches of overseas work, in a degree before unknown. If there are details about the Movement which we do not understand, let us not allow our interest and hearty cooperation to be lessened. Let us trust the great leaders who are working together to the one great end that the whole world may know Christ and know Him as a personal Savior.

With the Korean Contingent in Siberia. IV.

The Refugee Hospital.

By Miss Delia M. Battles.

At the time we were in Omsk there was an epidemic of typhus fever. There were nine typhus hospitals scattered about the city. The hospitals seemed well organized and the patients were being cared for, but like most of the other hospitals in Siberia, they seemed very short of supplies and drugs.

In one of the typhus hospitals for refugees, the patients were found in such a pitiable state that the Red Cross workers could not pass on until they were able to see the poor people in a more comfortable condition. Here also there seemed to be organization, but nothing to work with. Their drug supply was almost exhausted, they had neither beds, sheets nor blankets, just patients. Even if they had had thousands of roubles they would not have obtained supplies from the bare shelves of the city shops.

The head doctor was a fine man, a Russian who spoke English, which made it easy for the

Red Cross to work with him. The nurse in charge was a strong Russian woman who seemed very capable and faithful.

In the hopital were ninety patients. It was impossible for them to have isolation or individual precaution. The building was a barracks, a barn-like structure, with cement floors and white-washed walls. In the center of the room were two rows of platforms made of boards with two decks. The place at the time we saw it was not crowded so only the lower deck was being used. The platform was large enough so that two rows of people could lie on them, their heads together and feet out toward the aisle. The patients were all together men, women and children. I saw one poor suffering man and wife lying on the same pillow. In another place along the platform of the diseased mass of humanity, I saw a poor wasted mother sit up and try to do something for the comfort of her three scrawny little children whose pathetic eyes stared out of their pale thin faces. They had no beds to lie on, not even a mat, just plain straw had been put on the board platform, like one might bed a horse. For coverings the patients had only their own clothing, but the room was well heated so that they did not suffer from the cold.

The patients were brought to the hospital huddled together lying in the straw on the bottom of sleighs. They were taken first to an admission room where they were put on a platform without even straw, thus they remained until the nurses and orderlies could admit them. In the sterilizing room, as they called it, was a large sterilizer and bath tub. The patients were brought into this room, their clothes removed and sterilized, their hair was clipped and they were put into the tub and scrubbed. After this the patients were put into the next room on the straw platform. This room they called the clean ward.

The helpers in this hospital, working so faithfully, with so little to work with, at such a great risk, for many contracted and died of the disease themselves, were worthy of a great deal of praise.

Our hearts ached for the poor patients and every one of us longed to put them in clean beds by themselves in long bright sunny wards. We could not do this but did what we could. When the hospital people saw that we were going to help, they cleaned and disinfected new rooms to transfer the patients to. The Red Cross furnished straw mattresses, pyjamas and large warm comforters for each patient and bandages and drugs for the almost empty stock rooms. The nurses and orderlies put the patients through the sterilizing room again, dressed them in clean pyjamas and put them on the mattresses on the clean platform. It seemed very little that the Red Cross did but the poor patients were so grateful, and although they could hardly lift their heads, they raised up and said "spa-se-val, spa-se-val," (thank you, thank you).

THE GREEK CATHOLIC CHURCH.

Among the things I enjoyed most in Siberia were the wonderful cathedrals. It was such a pleasure to go into these beautiful churches and ,ee the people at their worship, hear the splendid music and chanting, and then go another time, when the church was quiet and study the paintings on the walls. The cathedrals themselves were of great architectural value. One of the most interesting ones in Omsk was one hundred and fifty years old and was almost a pure Colonial style. In most of the churches there was a great similarity, they were rectangular in form with five domes, four grouped around the middle one which was the largest. Each dome was gilded silver or painted in bright colors, most of them were green which made them most attractive and they could be seen from a long distance. Their bright domes were surmounted by a gilt Greek cross. The main entrance was on the west of the building, for the people always face the east when they worship. Near the main entrance was a bell-tower which contained several fixed bells with moveable tongues, and we

usually heard some well harmonized chimes. In the interior there were no seats, the people always stood to worship, they crossed themselves many times and knelt from time to time to touch their heads to the floor, and quietly walked about kissing the icons on the walls. Unlike the Roman Catholic church, there were no organs, sculpture or rosaries, but the people of the faith wore scapulas around their necks.

In the front of the church was a raised choir. The Ikonostas, a large screen of sacred pictures which were enclosed in costly gilt and brass frames, divided the choir. The front part was used by the priests and singers, while the rear was the sanctuary. In the Ikonostas were three doors, the central one was called the holy door and could be used only by the priests. The other two doors could be used by the people, that is men were allowed to enter the sanctuary if they left their umbrellas and removed their hats, but women were never allowed to enter. Directly opposite the holy door in the sanctuary stood the altar. On it were brass candle-sticks with burning candles, here also were to be found the New Testament and the Host. It was absolutely forbidden for any one to cross in front of this altar. The singing in these cathedrals was usually of a very high quality, and was generally given by men without any accompaniment, but in the small churches the audience took part in the singing.

The paintings on the walls of the cathedrals were of great interest, and we enjoyed going when the church was quiet to study the pictures. There were many paintings in bright colors covering the high walls. They represented Christ, many and many of the Biblical stories. Many of the paintings were very good. Some of the churches were more decorated than others. In one church there was not a spot to be found on the wall where there was not a border, pattern or design. Along with the bright colors a great deal of gilt was used. There were also many brass candle-sticks and icons framed in brass, so that the whole interior of the church was very bright and glittering.

There seemed to be many festivals held in the churches, the most important one being on Easter day. Shortly before midnight the priest followed by the people formed a procession, and bearing pictures of saints and church banners proceeded around the church; precisely at midnight the bells were rung, and lights turned on full and each person carrying a lighted candle entered the church. As the priest took his place he turned and greeted the people with, "Christ is risen," and the people respond, "He is risen indeed," then all moved about kissing each other three times.

After the service was over the people carefully protected their candles, and tried to carry them home lighted. If they succeeded in getting them home they lighted the candle in front of their own icon, and made a smoked cross on the wall, to insure good luck through out the year. On Easter the fast that had been kept up during Lent was broken, and on Easter Sunday and following Monday, there was a great celebration with much eating and drinking.

The Epiphany, a church festival of the sixth of January celebrating the manifestation of Christ to the wise men of the East, was held at a large body of water; a hole was cut in the ice the shape of a cross, and the priest blessed the water. The people who were wishing a special blessing and protection throughout the year jumped into the water. Others brought pails, jugs and bottles to carry home a year's supply of holy water.

The Russian priests have long hair and beards. On the street they dress in plain black, but in the pulpit in beautiful robes. In one of the wealthy churches in Omsk we saw one Sunday, on a special occasion, twenty-five priests dressed in magnificent robes of white satin beaded with jewels. About eighteen wore purple velvet hats and the rest had gold crowns set with jewels. On this occasion the church was packed as tightly as people could stand together, and outside a great many were

held back by soldiers on guard. We were stopped by the guard, but when we told them we were Americans they allowed us to go in.

Religion seemed to enter largely into the life of the people, every school, regiment and prison has its church. Icons were to be seen everywhere, in every home, every school and institution, in hospitals, in stations and in trains.

Our Red Cross hospital was in an agriculture school so we had a beautiful little chapel in the building. On the Russian Christmas, which was the 7th January, and Russian New Years a week later, services were held in the chapel for the people of the neighborhood and patients who were able to attend. Some of the patients in their bath robes stood in the choir and took part in the responses.

In the cathedrals we often witnessed burials, baptisms and marriages. The marriage ceremony was unusual and interesting. The bride and groom stood in the back of the church, when the priest came to meet them; after crossing themselves many times the priest held a satin cross for them to kiss, first the groom and then the bride. The priest then led the way to the altar, followed by the bride, groom and attendants. In front of the altar the priest turned and faced the couple, and read from a book with a silver cover. While this was being read, they crossed themselves many times, and when he had finished he held the book for them to kiss. After this they received communion, then there were some questions and answers. Two large golden crowns were then brought in, the priest took one and held it for the groom to kiss, then put it on his head; after the bride kissed the other he put it on her head. The priest then put their right hands together and led the couple around the altar three times. The priest gave them each a ring which they passed back and forth three times and then put on. The priest held the book for them to kiss, they kissed each other, then crossing themselves many times they were dismissed married.

Work with Korean Mothers.

By Mrs. Mabel R. Genso.

When I think of how little of what we planned has been really accomplished I am ashamed to tell even of what has been done. But in the hope that some one—reading this—may be able to give some helpful suggestion or an exchange of ideas I will try to tell a little of our plans and how they have worked out. I have felt, for many years, the desire there is on the part of many Korean mothers to know more of the needs of their children and how to meet them—not only physical needs but mental and spiritual. Several years ago I started a mothers' club—not definitely organized—but just a meeting place for information and conference. We talked of dress, care and feeding and general training and the mothers who came, representing the more advanced class were eager to hear all they could. They have always been especially interested in dress, as they feel with us, that the Korean child costume needs to be changed. While I was home on furlough a kind lady gave me money enough to build and equip a little building for the mothers' club. A number of Missionary Societies at home sent us supplies, outing flannel in the piece, towels, wash rags, soap, safety-pins, etc. One society sent us some sets of baby clothing made in such a style that the mothers can use them for patterns, and one or more sets are usually out doing duty. The supplies I sell to the mothers at a reasonable price and use the proceeds for poor children or to send mothers or children to the hospital. We have also worked out a pattern for rompers for older children. I have found that the mothers prefer white goods for little babies, so hereafter I shall ask for only

white to be sent. It's a comfort to think that more and more little strangers are coming into the world to find a nice set of warm, soft clothing awaiting them.

We have started a "better baby movement" with about twenty babies enrolled but have not developed it exhaustively yet. Our plan is to weigh and examine the babies each month and keep a record, but so many things have come in to interfere that the records are very incomplete. Also there is a tendency on the part of the mothers to bring only the fat strong babies, while we especially want the weak, sickly ones.

Last fall we started out bravely and planned for a year of good, systematic work. We made out a program for the year and had it printed. It included lectures by doctors and nurses and a simple course in Child Study. We met once a month and had a number of good meetings with an attendance of about fifteen until the first of March came upon us. The work has been slow and discouraging because of my limited time and limitation of the Korean mothers' time also, but we all feel that even the little done has been well worth while and they are asking for more meeting this fall.

Notes and Personals.

Births.

M. E. Mission, North.

To Dr. and Mrs. J. D. VanBuskirk, a daughter, Mary Alice, on October 17.

To Dr. and Mrs. J. Z. Moore, a son, James Benedict.

Presbyterian Mission, North.

To Dr. and Mrs. S. P. Tipton, a son, Samuel P. Jnr.

New arrivals and returned from furlough.

Presbyterian Mission, North.

Rev. J. Y. Crothers to Andong.

M. E. Missian, North.

Rev. and Mrs. Paul Grove with family, to Seoul.

Miss Nelda Grove to Seoul.

Presbyterian Mission, South.

Rev. S. D. Winn and Miss Emily Winn to Chunju, accompanied by their father.

Rev. and Mrs. Reynolds to Chunju.

Miss Kestler to Chunju.

Rev. and Mrs. H. D. McCallie and child to Mokpo.

Miss Colton to Chunju.

M. E. Mission, South.

Dr. and Mrs. Stites to Seoul.

Miss C. Turner to Choonchun.

Mr. and Mrs. J. E. Fisher to Seoul.

Australian Presbyterian Mission.

Rev. and Mrs. A. C. Wright to Fusanchin.

Departures for furlough.

Presbyterian Mission, North.

Dr. and Mrs. Sharrocks and family.

Rev. T. S. Soltau and family.

Mrs. W. L. Swallen.

Canadian Presbyterian Mission.

Miss McKinnon.

Resignations.

Presbyterian Mission, North.

Miss E. B. Bekins.

Miss C. L. Few.

Rev. A. G. Welbon and family.

A new English bible was left at the Union Church, Seoul, some months ago. Will owner please apply to Mr. Bonwick.

Mr. Swinehart writes: "We have a very distressing situation here in Kwangju with the lepers. (See our frontispiece this month). Our Leper Home is more than full—we cannot possibly take in any more—but still the poor miserable creatures come to us daily begging for help. Recently a leper woman who had been asking admittance to the Home for weeks and had been denied, drowned herself in the river. If we had had a place for her not only could her poor body have been relieved but her immortal soul might have been saved. With a small gift that was sent in not long ago we have built two shelters where twenty-five or more of these wretched people can find protection from the winter winds. The only expense to us will be the cheap grade of rice which we will furnish them with and we thought perhaps that friends may care to have a share in this with us. Anything that may be sent will be very much appreciated."

A Christmas present for all the folks at home.

Let us suggest to you something you can send the folks at home for Christmas. Can you think of a more useful and appreciated gift than a pattern selected from the Songdo School Cloth woven by Christian Korean students to pay their way through school? Here you will find goods suitable for a dress for mother or sister, a shirt for father or brother and rompers for the children.

We will send it by parcel post so as to reach them on time.

All you will have to do is to send us the name and address and the kind of goods you want us to send them and we will do the rest. We will wrap the goods securely, enclose your card if you send us one, and ensure safe delivery and send the bill to you.

You must act quickly or you will be too late.

If you want to take advantage of this proposition don't put it off a day longer but sit down and write to us at once and let us start the goods on now before the rush comes.

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SONGDO, KOREA

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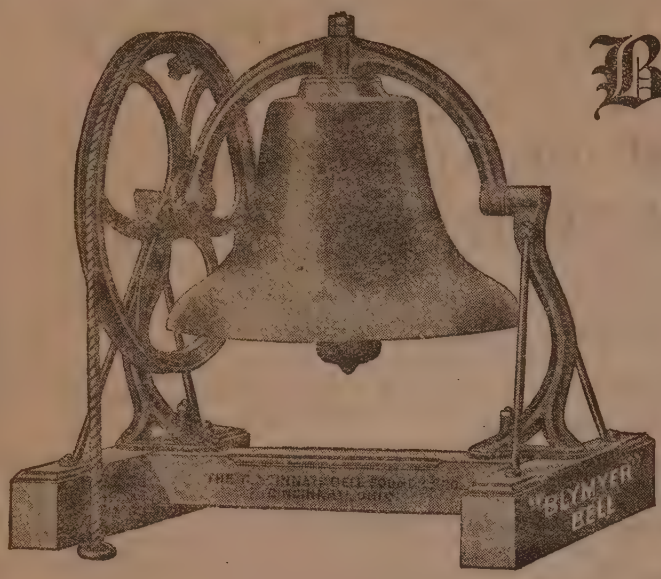

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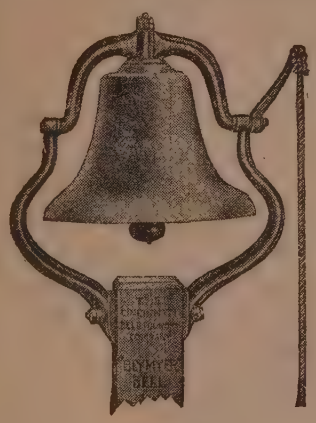

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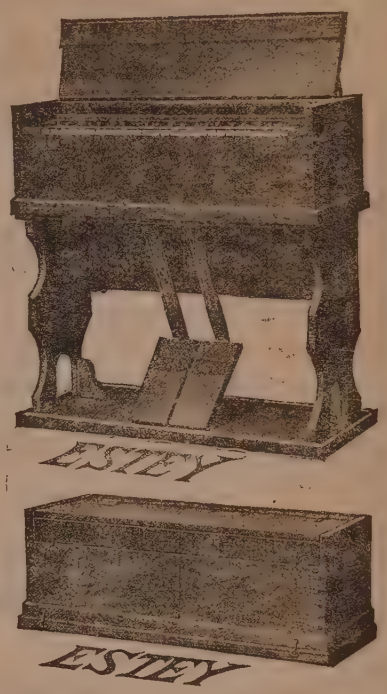

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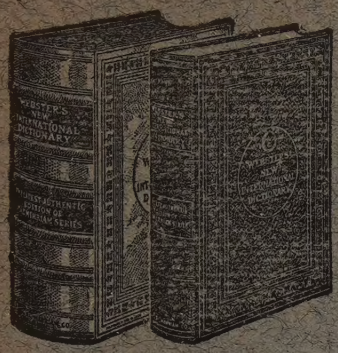

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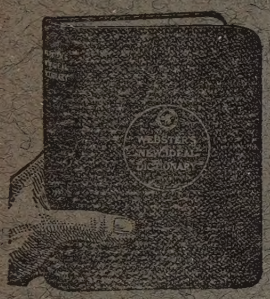

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